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RECENT ACTIVITIES OF CATHOLIC HISTORIANS¹

In ordinary times a paper on *Recent Activities of Catholic Historians* could have meant nothing more than a bibliographical survey or a critical enumeration of the writings of Catholic authors on the subject of ecclesiastical history during the preceding year or even the preceding six months. Such an approach to the matter is now impossible. The last four years have been lean years in historical bibliography. Historians may not have been idle; but they have concerned themselves more with the problems of the present than with the problems of the past. The output of historical works has been meagre. Our knowledge of them is more meagre still. We have not only been shut off, through the exigencies of war, from a large part of the world, but we have been deprived of the guidance of historical periodicals which would make it possible to give a complete survey of the actual conditions of historical writing and investigation at the present. Many of these periodicals have gone out of existence, others have been temporarily suspended, and many more have been inaccessible because of censorship regulations, while others have changed their character to such a degree that they hardly deserve the name of historical magazines.

These conditions have forced me to deal with the subject in a manner different from that which I first intended, and have compelled me, in order to remain within the scope of my title, to aim at giving an outline of the general lines of historical activity in which Catholics were engaged before the war, and the special

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problems with which they busied themselves, and thus to reveal their aims and methods, rather than to attempt a critical examination of the writings of individual historians. This method of presentation, though it lies outside the ordinary, may not be without certain advantages.

The present time unquestionably brings to a decisive end a chapter in ecclesiastical historiography. For many reasons the future of historical writing will not be like the past. Many centres of historical activity can never return to their old state. Louvain, for instance, may be restored, but the new Louvain will not be the Louvain of former days. The German and Austrian schools and universities will, perhaps, flourish again, but their aims will be new and their spirit will be new. Oxford and Cambridge continue, but the new curriculum will not leave the old traditions unimpaired. Furthermore, the historian of the future will be confronted with a new set of problems, and he will be called on to make his contribution to the work of reconstruction and social adjustment. In addition, it is to be feared that the bitter racial and political animosities which have been aroused and which will not easily be allayed may invade the field of ecclesiastical historiography.

Hence what I shall have to say is a description of conditions which to a large extent no longer exist. What the future may have to offer I should not dare to conjecture. My aim will be to set forth in the time allowed to me some of the activities of Catholic historians which may be taken as a gauge of their general purposes and methods. Hence, instead of giving a list of the writings of Catholic authors, I shall call attention to three spheres of activity in which Catholics have busied themselves, and thus deal with the subject on its broad lines rather than in detail. Those spheres are: first, periodical literature, *i. e.*, historical magazines; secondly, publications of documentary and source material, together with encyclopedias; and thirdly, historical works which may be considered to have permanent value. The problem of choice in such a large mass of material is a difficult one, and I do not pretend that my classification is final, or my enumeration complete.

In regard to Catholic historical periodicals, there are some which are general in character and some which are special. Of the general historical periodicals the best known and perhaps

the most useful was the *Revue d' Histoire Ecclésiastique*, published under the editorship of Professor Cauchie at Louvain (Louvain, Bureaux de la Revue, 40 Rue de Namur, vols. i-xiii, 1900-1913). The fifteenth volume was in course of publication when the *Revue* was suspended on the capture of Louvain in 1914. The unique value of this review to the student of ecclesiastical history was found in the fact that, in addition to its articles and *comptes-rendus*, it contained a chronicle of the progress of historical studies and of the doings of historians in all countries, and a complete bibliography of historical publications classified under suitable headings, together with a list of book reviews and criticisms.

Another publication somewhat similar in character was the *Revue des Questions Historiques* (Paris, 1866-1914), which although devoted largely to French history, was of equal interest to the ecclesiastical historian, and usually contained very scholarly book reviews. For specialists in ecclesiastical history no review published by Catholics deserved to be more widely known than the *Revue Bénédictine* (Abbaye de Maredsous, Belgium, 1884-1914). In spite of its name it was general rather than special in character, though its pages were very largely devoted to studies in patrology and liturgy. The summary of current historical literature was always valuable. The *Stimmen aus Maria-Laach* (Herder, Freiburg, Germany, since 1871), edited by the Jesuits, though it contains much of general theological interest, is principally historical in purpose and content. A useful guide to historical literature is the *Litterarische Rundschau für das Katholische Deutschland* (Herder, Freiburg, since 1875), edited by Professor Sauer of the University of Freiburg. The *Historisches Jahrbuch*, published by the Görres-Gesellschaft (Münster, since 1880), a periodical of more than ordinary merit, is marked by sound scholarship and critical accuracy. The *Zeitschrift für Katholische Theologie* (Innsbruck, since 1877), the *Revue du Clergé Français* (Paris, since 1895), the *Rivista Storico-Critica delle Scienze Teologiche* (Rome, since 1905), the *Irish Theological Quarterly* (Dublin, since 1906), and the *Theologische Quartalschrift*, published by the Catholic faculty of the University of Tübingen, are principally devoted to history or to theology on its historical side.

Under the heading "reviews of a special character" there

may be enumerated those which deal with the history of particular sections of the Christian world, with special departments of ecclesiastical life, or with special institutions. Among these there is the *Revue de l'Orient Chrétien* (Paris, since 1901), devoted to the literature and history of the Oriental churches. It stands in the same relation to the *Corpus Scriptorum Orientalium* that the *Neues Archiv* does to the *Monumenta Germaniæ Historica*. The *Bessarione* (Rome, since 1897), owed its foundation to the interest of Leo XIII in Oriental studies and the Oriental churches. The *Échos d'Orient* (Paris, since 1897) is similar in many regards to the *Oriens Christianus*, which was taken over by the Görres-Gesellschaft in 1911 (Leipzig, New Series, 1911).

For the countries of western Christendom there are many publications of a national character such as the *Historisch-politische Blätter für das Katholische Deutschland*, published by the Görres-Gesellschaft (Munich, since 1838). *La Scuola Cattolica* (Milan, Fifth Series, 1911) deals mainly with Italian history. Holland has its *Nederlandsche Katolieke Stemmen* (Zwolle, since 1900) and *De Katholiek* (Utrecht, since 1836). In Spain *La Ciudad de Dios*, published by the Augustinians (Madrid, since 1880), and *Razon y Fe*, published by the Jesuit Fathers (Madrid, since 1901), though general in character and content, are valuable as guides to Spanish historical literature. The *Revue d'Histoire de l'Eglise de France, organe de la Société d'Histoire Ecclésiastique de France* (Paris, since 1910) is a publication varied in contents and excellent in its summaries of historical activity. To replace the *Katholische Schweizerblätter*, the publication of which ceased in 1905, the Swiss Catholic Association founded the *Zeitschrift für Schweizerische Kirchengeschichte* (Freiburg, Switzerland, since 1906) to deal with the ecclesiastical history of Switzerland. The *Archivum Hibernicum*, or *Irish Historical Record* (Dublin, since 1912), founded by the Catholic Record Society to publish unedited documents on national history, especially the religious history of Ireland, and to provide better editions of badly edited texts, has already more than justified the purposes of its promoters. In Poland, the monthly review *Ateneum Kaplanskie** (Warsaw, since 1907) is published by the professors of the Catholic Seminary of Włoslauk. In Roumania, the theological professors at the Seminary

of Blaj have published since 1911 *Cultura Crestina*,* a review of Catholic theology and history. In 1912 Mgr. Raymond Netzhhammer, Archbishop of Bucharest, founded the *Revista Catolica** (Bucharest, since 1912), which, before the fateful summer of 1914, had been widely commended for the range and character of the articles it contained. Another review which received favorable comment was *S. Olaf*,* a Norwegian publication intended to deal with the ecclesiastical history of that country. A publication of interest only to specialists is *El-Machrig** ["The Orient"] (Beirut, since 1898), published by the Fathers at the Jesuit College in Beirut.

In our own country we have the *Catholic Historical Review* (Washington, D. C., since 1915), published at the Catholic University, Washington, D. C., which aims primarily at dealing with the history of the Catholic Church in the United States, and above all to serve as a means whereby valuable historical material may be preserved and published.

Besides these publications of a national character there are others which deal exclusively with the history of more restricted areas, such as provinces or dioceses. Though the number of such reviews is very large, they can never have much interest for students in general. It may not be amiss, however, to mention *Acta et Dicta* (St. Paul, Minn., since 1907), published by the Catholic Historical Society of St. Paul, "to collect the historical data regarding the origin and growth of the Catholic Church in the Northwest." Two newcomers in this field are the *Illinois Catholic Historical Review* (Chicago, 1918), founded by the Illinois Catholic Historical Society to cover Catholic history in Illinois, and the *St. Louis Catholic Historical Review* (St. Louis, 1918), which has for its field Catholic history in the diocese of St. Louis.

Publications devoted to special departments of ecclesiastical history or to particular ecclesiastical institutions are, among others, the *Nuovo Bullettino di Archeologia Cristiana* (Rome, since 1894), which aims at carrying on the work of the old *Bullettino*, with which the name of De Rossi was so long connected; and the *Römische Quartalschrift für christliche Alterthums-*

* Reviews marked with an asterisk I have not seen.

kunde und für Kirchengeschichte (Rome and Freiburg, since 1886), which is edited by the Roman Institute of the Görres-Gesellschaft. Christian art had its magazine in the *Zeitschrift für Christliche Kunst* (Düsseldorf, since 1888), and the *Revue de l'Art Chrétien* (Paris-Lille, since 1875). The newly aroused interest in ecclesiastical music led to the foundation of the *Revue du Chant Grégorien* (Grenoble, since 1892), the *Revue Grégorienne* (Tournai, since 1911), and the magnificent *Paléographie Musicale* (Tournai, since 1889), published by the Benedictines of Solesmes.

The character and purpose of the *Analecta Bollandiana* (Brussels, since 1882) are found in the title of the publication itself. It was a review maintained by the Society of Bollandists whose headquarters were at the Collège St. Michel in Brussels, and devoted exclusively to the subject of Christian hagiography. The unique character of the Society of Bollandists and their extraordinarily rich library made this review an invaluable guide to hagiographical writings and all cognate subjects. Church law and organization formed the principal topic in the pages of the *Revue Catholique des Institutions et du Droit* (Paris, Second Series, since 1890) and in the *Archiv für Katholisches Kirchenrecht* (Mainz, since 1857). The *Bulletin d'ancienne Littérature et d'Archéologie* (Paris, since 1910) and the *Didaskaleion: Studi Filologici di Letteratura Christiana antica* (Turin, since 1912) were similar in scope and content. *Studi Romani: Rivista di Archeologiae Storia*, founded in Rome in 1913, was designed to be the organ of those especially interested in the archæology and history of Rome.

Monasticism as represented in the various religious orders had its affairs well presented in the field of magazine literature. The Franciscans published at Florence the *Archivum Franciscanum Historicum* (since 1908), an international review in which contributions are received in four languages and which deal with the Order at large. This is supplemented by the *Études Franciscaines* (Paris, since 1893). The Benedictines carry on in addition to the *Revue Bénédictine* and many other publications the *Rivista Storica Benedittina* (Rome, 1906), the *Studien und Mittheilungen zur Geschichte des Benedictinerordens und seiner Zweige* (Salzburg, since 1890). The Premonstratensians pub-

lished at Louvain the *Analectes de l'Ordre de Prémontré* (Brussels, since 1906).

A mere enumeration of the titles of these reviews gives no idea of their contents and only a very slight indication of their character. Time, however, does not permit any discussion of the articles they contain nor of their critical value or standing.

Coming now to publications of source-materials and collections of texts and documents, we may venture to say that among those the most important and the most extensive is that known as the *Corpus Scriptorum Christianorum Orientalium*. In this collection there is included a series of publications issued by the Gabalda firm in Paris under the auspices of the Catholic University in Washington and the University of Louvain. When completed it will number about eight hundred volumes and will include practically all the Christian writings now extant in Syriac, Arabic, Ethiopic, Coptic, and Armenian. Up to the year 1912 the publication of these documents was carried on as a private undertaking by Drs. Chabot, Hyvernât, and Guidi. Knowing that they could not complete the project themselves, and fearing that it might lapse after their death, they appealed to the Universities at Washington and Louvain to assume the responsibility of carrying the work to a successful finish. The Universities under this plan were to assume the same responsibility for the publication of these volumes as the Academies of Vienna and Berlin had undertaken for their editions of the Latin and Greek Fathers respectively. No change was made in the editorial staff; but it is now assisted by two committees, one in Washington and one in Louvain. About eighty volumes have been published already, and many others are in course of preparation. The plan which has been followed in those publications is to issue two volumes for each work, one containing the text, the other a translation into Latin. Another undertaking of a like nature is the *Patrologia Orientalis* edited by Nau and Graffin, which also contains texts and translations of the writings of the Oriental Fathers. The translations in this latter case may be into a modern language, French, Italian, German, or English. Father Beccari, S.J., was more fortunate than his co-laborers in being able to bring his publication of Ethiopic texts to completion in his *Rerum Æthiopicarum Scriptores Occidentales Inediti, a Sæculo XVI ad XIX* (Paris, fifteen vols., with index).

Few departments of ecclesiastical history have received more attention than that of liturgy. Nevertheless, the crying need which had been so long felt for critical editions of liturgical texts led some Benedictine scholars to undertake the publication of the *Monumenta Ecclesiæ Liturgica*. Tomes I, V, and VI, entitled respectively, *Reliquiæ Liturgicæ Vetustissimæ*, *Liber Ordinum de l'Église Mozarabe*, and *Liber Mozarabicus Sacramentorum*, have already been published, and if they are an earnest of the volumes to come, it is sincerely to be hoped that the publication of the remaining texts, especially those of the Western Church, will not be delayed. Since 1896 the Fathers of the Society of Jesus have been engaged in writing the history of the Society from its foundation. The work was divided among different members of the order and is being prepared according to countries. Considerable progress has been made both with the history and with the publication of texts and sources. Its character may be judged by the volumes which Father Hughes, S.J., has brought out on the history of the Society of Jesus in North America. Without aiming at a complete enumeration of the collections of texts and documents published in recent years, we may mention the fine volumes of Papal Registers brought out by the French school in Rome, and Finke's publications of mediæval documents. Chevalier supplemented his researches in mediæval bibliography with the *Repertorium Hymnologicum*, which was issued as a supplement to the *Analecta Bollandiana*, while the Bollandists themselves in addition to a new volume of the *Acta Sanctorum* brought out their list of *Hagiographica Græca et Latina*. The Mechitarist monks at San Lazaro in Venice continued their valuable series of Armenian texts, while fresh additions were being made to the *Analecta Ordinis Minorum Capucinatorum* and to the *Analecta Franciscana*. In France, Hemmer and Lejay had under way the publication of a series of texts of the early Fathers of which about ten volumes had appeared. The *Studi e Testi*, issued from the Vatican press has run into more than twenty numbers.

Encyclopedias are always a sure index of the tastes and the needs of any epoch. The quality of Catholic scholarship is very well revealed by many of the encyclopedias of recent date, among which may be named the *Dictionnaire d'Archéologie Chrétienne*

et de Liturgie, edited, and to no small degree, written by Dom Fernand Cabrol of the Benedictine Abbey of Farnborough. This elaborate undertaking, containing a series of archæological and liturgical studies of the most detailed character, had run into more than thirty *fascicules* when the work was interrupted. The *Dictionnaire de Théologie Catholique*, commenced under the editorship of Vacant and continued by Mangenot, though aiming primarily at the exposition of Catholic doctrine, was mainly historical in character. The *Dictionnaire Apologetique de la Foi Catholique*, published under the editorship of Adhemar d'Alés, is also mainly historical. The *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, published by Baudrillart and Vogt, was intended to supply a need in the field of history but more especially in that of historical geography that had long been felt by all historians of the Church. The *Catholic Encyclopedia*, published in New York, though general in scope and character, has long since commended itself to historians and investigators.

Coming now to the third head of our classification, that of works on general church history and works of permanent merit from Catholic pens, very little need be said. Few manuals or text-books of special merit have appeared in recent years. The work of Marx, though it possesses much merit, will hardly supersede the older manuals in German by Kraus and Funk and Knöpfler. In Spain the work by Rivaz, and in France that of Marion, still seem to be most widely used. In France the publication of the *Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique*, a series of monographs by different authors, of which about twenty have appeared, was a step towards a thoroughly reliable general history. Mourret's *Histoire Générale de l'Eglise* is a work of much merit, though perhaps too extensive for class-room purposes. The work by the Jesuit Father Albers, *Handboek der Algemeene Kerkgeschiedenis*, which has been translated into Latin and other languages, is a useful outline for class use. McCaffery in addition to his *History of the Church in the Nineteenth Century* has also written a very readable work, *The Church from the Renaissance to the Reformation*. Duchesne's *History of the Early Church* is a work for scholars rather than for beginners.

The lack of any striking advance in the writing of works on general history was counterbalanced by a series of excellent

special studies and treatises on particular topics, such as the *Kirchengeschichtliche Studien*, published at Münster; the *Quellen und Forschungen auf dem Gebiet der Geschichte*, published at Paderborn; and the *Forschungen zur christlichen Literatur- und Dogmengeschichte*, published at Munich. Pastor undertook the editorship of a series of monographs to complete the *Geschichte des Deutschen Volkes* by Janssen (*Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes*). Wilpert had in preparation his work on Christian Mosaics, to take its place along with his *Pitture delle Catacombe Romane*. To these may be added the *Mémoires et Travaux*, published by the professors of the Catholic faculty at Lille.

Many special treatises appeared in recent years which have the peculiar merit of embodying the definite conclusions of years of labor and research and of affording a sure starting-point for further investigation, such as Leclercq's *Manuel d'Archéologie Chrétienne depuis les Origines jusqu'au VIII^{me} siècle*, Batiffol's *Histoire du Bréviaire Romain*, and Kellner's *Heortologie oder die Geschichtliche Entwicklung des Kirchenjahres und der Heiligenfeste*. Such works as these are not of course beyond criticism, but they mark a definite advance, inasmuch as they summarize so thoroughly the conclusions which were generally accepted when they were written.

Père Delehaye's book on the *Legends of the Saints: an Introduction to Hagiography* clears up much that was obscure in this difficult field of investigation and is an excellent companion volume to the series of *Lives of the Saints* which is in course of publication by the Lecoffre firm in Paris. Adrian Fortescue's *The Mass*, a study of the Roman Liturgy, is also an excellent summary of the conclusions of generations of scholars. Braun's sumptuous volume, *Die Liturgische Gewandung*, is the most satisfactory presentation of the subject yet available and is remarkable as much for the reserve of the author as for its wealth of material. The whole story of asceticism in the Catholic Church is best approached through the study of monasticism and the religious orders. Heimbucher's *Die Orden und Kongregationen der Katholischen Kirche* is an indispensable guide through the maze of material which the subject has to offer. Bardenhewer's *Patrologie* and his *Geschichte der altchristlichen Literatur* may

also be taken as marking a definite advance in the study of the writings of the Fathers.

These names and this list of books have been chosen somewhat at haphazard and are not presented as being either complete or conclusive. A different list might have been selected; but my purpose will have been served if I can call attention, not to the range, but to the quality of scholarship among Catholic historians. It has of course been impossible within the time allotted to me to do more than to mention some names and some writings, but these may be taken as typical of the methods and purposes of the great mass of Catholic authors at the present. I should like to have called attention to the works of such men as Gasquet, Connolly, and Butler in England, Wilpert, Benigni, and Marucchi in Italy, Cauchie and his colleagues in Belgium, Battifol, Baudrillart, Goyau, Vacandard, and Duchesne in France, Schrörs, Pastor, Finke, Ehrhard, Künstle, Pfeilschifter, and others elsewhere; but the writings of these men are known to everybody here and they have already been rated according to their critical merits.

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